The Religious Programme for To-Day.

HERALD RELIGIOUS CORRESPONDENCE.

Movements and Changes and Ministers and Congregations.

Services To-Day.

In the orthodox Eastern Russian-Greek chapel, 951 Second avenue, near Fiftieth street, there will be divine service at eleven o'clock in the morning.

Pree admission to every one.
In the Church of St. Charles Borromeo, Brooklyn the French band will give a sacred concert in the ing will be for the benefit of the church.

St. Ignatius' church, Fortleth street, between Fifth and Sixth avenues. The hours for divine service and the administration of the holy com-munion, as fixed under a new rule, are advertised

American Bible Society.

held at the Bible House, Astor place, on the 1st inst. Six new auxiliaries were recognized, of which ennessee, Arkansas, Indiana and Iowa. Communications were received from Mr. Andrew

M. Milne, Montevideo; Rev. William Clark, Milan, as to his distribution of Scriptures in Italy; Rev. T. P. Dardier, Geneva, Secretary of the Evangelical Society, giving interesting statements as to their labors in France; Rev. Dr. G. Bliss, Constantinople, two letters, showing a ery interesting state of things in Bulgaria; Rev. C. Trowbridge, Marash, and another from Rev. S. T. C. Trowbridge, Marash, and another from Rev. S. Richardson. Constantinople, sending the annual letters of the Eastern and Central Missions in Turkey in regard to the Bibie work within their fields; from Rev. George F. Fitch, Shanghae, relating good success in Bible colportage.

A Statement was made by one of the Secretaries showing an interesting Bible work in the Tyrol, chiefly through the influence of a devoted young late.

Grants of books were made, among many others Grants of books were made, among many others of smaller amount, to the Freedmen's Association, Philadelphia; to the Bible and Publication Society (Baptist), of Philadelphia; to the Virginia Bible Society; to the Mobile Bible Society; and funds countries, by Mr. Pierson, their marine agent; to the Franch Cansatian Missionary Society; and funds to the Evangeheal Society of Geneva for their Bible work in France, and Slavic-Bulgarian Testaments for churches in Bulgaria. The total number of books granted is 7.178 volumes, besides others to the value of \$7.000, While \$1,300 (gold) were granted for Bible work abroad.

The Divine Origin of the Scriptures. TO THE EDITOR OF THE HERALD:-

So long as the Bible continues to be taken as an uthoritative text book by the numerous conflictng religious sects and parties that overrun Chrisndom to-day, so long will human progress be mbarrassed and the brotherhood of mankind be endered impossible.

On the part of most intelligent Christians there

a growing tendency to doubt the divine origin of the Scriptures; and this uneasiness can be set at rest only by the submitting of the books of the Old and the New Testament to a fearless and a grand mal of profound and learned men, totally free from the trammels of priest-craft of every descrip-tion, and competent to expose the ignorance, preand gross superstition that covered the hole face of the East at the periods these books re alleged to have been compiled or written. logical research or geology, accepts, as a finality relation to these works, the ipse dixit of men

The Value of Theological Discussions.

TO THE EDITOR OF THE HERALD:I have watched with the deepest interest the theological controversy that has for months been going on in the religious department of your paper. Need I say that to thousands this new feature is esteemed highly? For my own part I think that many have come in contact through your instrumentality with truths of transcendant importance. Go on in your good work and let the world have a turning of its theological dogmas. All other fields of research have always been provided for; this one never until the HERALD stepped in and filled the gap. The controversy I refer to is that on the "Immortality of the Soul." W. C. D." in a recent issue, calls this doctrine the fundamental principle of Christianity. True, it is the fundamental principle of popular Christianity; but, after all, the real question is-is it the fundamental principle of Bible Christianity? is the immortality of the soul a Bible doctrine? If it is a Bible doctrine why, "unsupported by Protestant orthodoxy, must it go begging for a defender?" "W. C. D." accuses "Cato" of "absurdity" for believing the litble and denying the immortality of the soul. Now I fall to see the absurdity, the soul. Now I fail to see the absurdity, for the Bible does not once contain the words. If not in the Bible why should "Cato" believe the doctrine? The "absurdity" is on the other side. It is absurd in any one believing the doctrine in question when it cannot be found inside the Book, and in this state of facts it is no wonder the doctrine has to go begging for a defender. W. C. D. magnanimously steps in, seeing the pititul plight his favorite doctrine is in, and has the temerity to appeal to the sacred page for proof. And what is his magnanimously steps in, seeing the pittini plight his favorite doctrine is in, and has the temerity to appeal to the sacred page for proof. And what is his first proof? Here it is:—'Did not God breathe into Adam a living soul?' Who doubts it? So far as this passage is concerned the "doctrine" will have to "go begging," for "W. C. D.," we fear, is not going to fill the histus. This passage does not say that God breathed into Adam an "humortal soul." The question is not about a "living soul," but an "immortal soul," and God's imparting to man a living soul by no means proves that man possesses an immortal soul. A "living soul" may become a dead soul. So at the Debuge, "all in whose nostrils was the breath of life died." Read your Rible, "W. C. D." The above passage is in Genesis vil., 22. God breathed into man's nostrils; he became a living soul and yet he died. So, triend "W. C. D." it could not have been eternal life that was breathed into him, "W. O. D." next sileges that in both the Old Testament and the New there are innumerable texts teaching explicitly that man lives beyond the grave." Our friend forgets what side he is on. If the above statement is true, as I believe it is, then is the doctrine demands an uninterrupted continuance of hie. The doctrine that "man lives beyond the grave implies that he does not live in the grave," which is wholesome Bible truth, for "the dead know not anything," says the Book again. If man lives beyond the grave which is wholesome Bible truth, for "the dead know not anything," says the Book again. If man lives beyond the grave implies that he does not live in the grave; which is wholesome Bible truth, for "the dead know not anything," says the Book again. If man lives beyond the grave it must be by a resurrection of the dead. This again is a Bible truth and is subversive of the immortal soul dogma. Immortal souls need no resurrection. While the Bible says not a word about the immortality of the soul it says much about "the resurrection." If the one is true the other is false

the temptation to spread before your numerous readers some lible statements of God's truth on this topic is strong, but fear of encroaching upon this topic is strong, but fear of encroaching upon walnable space makes me refrain. At some

other time, if perfectly agreeable, I shall have more to say; meantime let friend "W. C. D." search the Scriptures.

I learn from the San Prancisco papers that at a session of the Board of Regents of the State University of California, held on the 16th of July last, a petition recently presented by a number of is raelites of that State, asking that the Hebrew language be taught in the University, was unani-mously granted, and the Superintendent was em-powered to employ a Hebrew instructor at a stated

I think that this enterprising institution, away off on the Pacific coast, has set a noble example, and one which all the American colleges can imi-

tate with good results.

The connection which the Hebrew language holds to the Scriptures (inasmuch as the Bible was origi-nally written in it), aside from the many benefits which it can confer upon a person conversant with it, is alone sufficient to warrant its tuition in the "halls of tearning."

The statement has been made by very many perecho their remarks, that in no translation can the Bible be so well appreciated, in no other language can the sublimity and beauty of its passages be recognized so well, as in the original tongue—the Hebrew. Take the Bible in any other language and it is stripped of the greater part of its magnificence. The beauty of diction, the poetical figures and the simplicity of expression—these are all lost, to some extent, and the Book has, as it were, been merged into a volume of difficult and uncommon words. Besides this, the number of articles a person encounters in the theological journals upon Hebrew subjects, the variety and the extent of discussions and the world of knowledge contained in the Hebrew literature cannot fail of themselves to excite an interest in the bosom of every scholar and a desire to become acquainted with and to look into the peculiarities of this language.

I am confident that should the tuition of Hebrew be introduced into some of the targer colleges of this country—and there is no good reason why it should not be as well as in Europe, where in almost every institution we flad the proper attention given to the subject—that numbers of students, Gentile as well as Jewish, would hall it with pleasure, and consider its study a relief in comparison to the dulness of Greek, which receives such universal attention in the colleges, notwithstanding the fact that may of the students when they liniah the subject know very little more of it than when they began.

and would increase the interest taken in this insti-tution a great deal.

Let the New York Board of Education, as well as the Commissioners of Instruction all through the country, give this subject the consideration it de-serves, and I am sure they will see the benefits accruing from the introduction of Hebrew in the colleges. decided the interest of the independent course which admirer of the independent course which

TO THE EDITOR OF THE HERALD:-Your correspondent "J. A. J.," in the HERALD, astounding discovery that Christianity has proved to be a failure. Some years since the Roman Catholics of this city undertook to build a magnificent cathedral on Fifth avenue. The building from that time to this has been progressing very slowly, being almost at a standstill during the late rebellion, and is not yet finished; but will any sane man pretend that the enterprise is a failure? So of Christianity. For more than 1,800 years the principles of Christianity, planted by Christ and the apostles, have been slowly but surely working their way against the fierce hostility of open the Dark Ages hardly visible, it must be admitted, but still retaining the breath of life-until now, within the century past, he who cannot perceive their power and influence in the progress of the age towards a higher moral and spiritual memoral and religious be blind indeed. Compare the moral and religious tone of both ruless and religious of the days of Herod with those of the present day, even as dewho lived hundreds and in some cases thousands of years ago, when some of the simplest operations of nature were magnified into preternatural manifestations, and when the Deity Himself was supposed to take part personally in aimost every iamlly brawl. It won't do. The books must be weighed in a new balance—must be submitted to the solar microscope of the nineteenth century.

An honest, brave and educated laity must take this matter into their own hands; for no Christian priest of any denomination can approach it without paralyzing his functions and jeopardizing his bread and butter, from the fact that to question for even a single moment the divine authority of this own office and reduce him to the condition of a sceptic. It is therefore of the most vital importance to him, and to "the cloth" universally, that no doubts shall be thrown on the authenticity of the "sacred writings," but that they shall be awallowed in their entirety by the whole human family. However churchmen may differ as to the into life and activity all the benevoient institutions of the day, dotting the land
all over with asylums for the blind, the deaf
and dumb, the insane, the inebruate, the orphan,
the decrepit and the helpiess of every description,
cropping out in the form of mission schools, industrial institutions, children's ald societies and sheltering arms for the vilest and most abandoned, but
the same spirit of love that shone so brightly
throughout Christ's earthly career and culminated
in that agonizing prayer for His murderers, "Pather,
torgive them, for they know not what they do?"

That the Christian movement has been slow in
its development—much slower than it might or
ought to have been—I will freely admit; but that is
not the fault of Christianity, but of those to whose
hands its development was entrusted. When
Christ made His appearance on earth the world was
controlled by the influence of brutte force. Retailation was but another word to express the prevaliing idea of justice. "An eye for an eye and a tooth
for a tooth" clearly expressed the judicial and
social standard. His object was to develop a more
humane, a more godlike power for the governent
of the world. His mission on earth was
brief. His words were few, but ful
of spirit and of life, and the power which is yet to subdue all opposing powers and bring all into subjection to the Divine will. He clearly expressed, in
Matt. v. 4-45:—"Ye have heard that it hath been
said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your cenemies, bless
them that curse you, do good to them that hat
you, and pray for them that despitefully use you
and persecute you, that ye may be the children of
your Father which is in heaven; for he maketh his
sun to rise on the evil and on the good, and
sendeth raim on the just and on the
unjust." Having thus proclaimed the great
truth that "God is love," and having in His own
ifer reveated Himself as the living personification
of that love, just before the close of His earthly
career He cail

"Bible Christian" and His' Bible Refer-

TO THE EDITOR OF THE HERALD:-

In looking at that weekly kaleidoscope of religious opinions presented only in the HERAD, noticed on June 2 an article by "Bible Christian," in which he handles some biblical texts in a sophis-tical style. Without reference to his proclivities, I want to call attention to some of his Bible references, one of which he refuses in an article in to-

day's Herald (duy 21).
"Bible Christian" was writing on the "immortality of the soul;" but no matter. He refers to Numbers, xxxl., 28, which he quotes thus :- "One soul of five hundred both of the persons, beeves, asses and sheep." Having thus juxtaposited some words from that verse, he funnily exclaims:—"Fancy immortal asses and sheep!" Now let us have all that verse:—"And levy a tribute unto

the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep." Now, it is clear to any but an unreasoning mind that the verse directs a tax to be levied on the men, beeves, asses, sheep, &c., while it contains no doctrine whatever of immortality.

But "Bible Christian's" rendering is not wholly valueless, as by it all beeves and asses, in whom a soul might be suspected to lurk (which curious thing beems to be realized in "Bible Christian"), is made specially liable to taxation.

One more of his references. He is still trying to disprove the immortality of the soul; but no matter. He refers to Leviscus xxii, 11, and kidnaps from there the following:—"But if the priest buy any soul with his money he shall east of it." He then giggles, "Imagine a priest's family dining on a gliost!"

soul with his money he shall est of it." He then giggles, "Imagine a priest's family dining on a ghost "Imagine a considerable the sacrificial mest, &c.) A sojourner of the priest or an hired servant shall not est of the holy thing. But if the priest by any soul with his money, he (the person bought) shall est of it, and he that is borne in his house they shall est of his mest." Now, it is clear that the edible here is the priest's mest—f. e., the offerings of the Jews, which was the portion for the priests, and not, as "B. C." thinks, the soul.

But go on, "Bible Christian." Time will bring about a state of things in which you will lament the empyrean, enduring structure of your "indefinable nothing," and when you will be more ashamed at having a soul than you are now.

G. H. B.

JULY 21, 1872.

The Training Up of Jewish Rabbis.

St. Albans, Vt., July 28, 1872. To the Ediotor of the Herald:— With cordial feelings I thank you for your emi-nently practical advice to the Jewish community, to train up rabbis versed in English language and literature for the service of the God of Israel. It nity of earnest desire for their progress, that every Jew who desires to worship God in a language tual aspirations will fully appreciate. Almighty God intended we should be a kingdom of priests and a holy people. We have nothing to fear from a discussion of what is needful to promote our religious advancement. How are the our religious advancement. How are the mighty falien! Are we becoming indifferent to the performance of our religious duties? It is an undeniable fact we are retrograding in the performance of them. Why is this? Is it not because our hearts are not properly infuenced in a language we have at beat only a limited knowledge of? Habit alone induces us to tolerate this. Let us then pray with understanding hearts and minds. Never did fervent prayer fail to reach the throne of grace and to receive from an all-merciful Creator a fitting responce in peace and love, and that inner consciousness of rectitude, so fitting a tribute to the divine Creator of the universe. Surely, as we are aware of this, we can make the desired efforts to bring good from evil, and to organize together to secure a well-trained body of men, thoroughly versed in Jewish literature, trained to preach to us in our mother tongue, and to remove from us the reproach of offering prayers in a language we imperfectly understand. Thanking you again, Mr. Editor, for your pure and disinterested interest in our nation, believe me, your sincere friend,

P. S.—I am informed the late Mr. Simpson, the lawyer, in his will, left a plot of land in Yonkers to build a Jewish college upon. Why is it not made of service to the Jewish community?

Unchristian Partisanship.

Unchristian Partisanship.

To the Editor of the Herald:—
Although the subject of this letter may seem irrelevant as regards your Sunday publications, I beg you, notwithstanding, to insert it among the thus reach many who only read the paper on Sundays, and especially that portion which relates to ecclesiastical matters. It is to this public—the largest, perhaps, that one could command—that I wish to address myself; and, indeed, my subject it-It has become the fashion lately to speak much of the "church of the future," and to dwell upon the and universal peace. The "future" in which this dream is to be realized must be very far, indeed, to judge by the unwonted bitterness with which "Christians" are still attacking one another; and one would think that to become a reality and conquer an existence at all this "church of the future"

course of "brotherly love" one journal has made Itself conspicuous by its course of able and vigorous partisanship. Confessedly the best got up, best interested best edited weekly (Harper's) relies sufficiently on 12 readers swallow any amount of vulgarity and unreaders swallow any amount of vulgarity and unreaders swallow truth. Intemperate scolding is contemptible wherever it is found, and one journal popularly accused of giving the lie direct in no measured terms to its opponents is not a whit more contemptible than its "illustrated" enemy, who calls the Southern eaders "coarse and barbarous politicians." (Har-

leaders "coarse and barbarous politicians." (Harper's Weekiy, August 3, 1872.)

Reasonable and dignified opposition to one party
and adhesion to the other, which you consider the
most honest and liberal, is one thing; systematic
defamation of your opponents and wiful misrepresentation is another. This paper we have named
not only employs this means—which always denotes consciousness of the weakness of one's
cause—but it has recourse to the most imprudent
and short-sighted of devices, as well as the most
shameless for a Christian publication to use—
namely, the deliberate stirring ip of one race and

namely, the deliberate surring ip of one race and faith against the other. The article headed "The rarty of Reaction," in Harper's Weekly of Saturday, July 30, is an obvious, undiguised instance of this spirit. I wish neither to exer into the education question, which is theren touched upon, nor into that wider question, a to the respective merits of the foreign populatins of this country, of the foreign populatins of the foreign growth of the foreign populatins of the foreign growth of the foreign growth

Weekly builds the theory that Tammany and the Catholic Church are one—a mistake far more serious than that of a few Catholics who gave credit for their own innocence and single-mindedness to a corrupt and sanctimonious system. The Church stands by herself, and it is others who try to make a shelter of her, and not she who catches at the shield of others.

In the number of Harper's Weekly dated August 3 the tactics are slightly changed and the dense stupidity of the South is brought forward as the weekly scapegoat. After an imposing statistical array of dates and "facts" (and these, it is well known, will prove anything in these days, from the non-existence of God to the monkey existence of man), we are virtually told that the Ku Klux clan and the Catholic Church are one! The "Romish priest" does duty again in company with the "Texas brigand" and "the Mississippi rebel." By the way, since this enlightened exponent of Northern civilization twice likeas the Southern States to barbarie "papa Rome under her Jesuit rulers" and "ignorant Italy," where "the Jesuit aims his sharpest arrows against free civilization," we would venture to remind it that the war of which it was so proud was often likened in Europe to the butcheries of Mouravierf in Poland, of King Bomba at Naples and of the Austrians in Lombardy. Everywhere the struggle was called the war of independence, as every American could now call the struggle of Cuba against Spain. But it is impossible for nations as for individuals to see the beams in their own eyes while diligently seeking out the motes in those of their neighbors. What I chiefly wish to say is this, abuse is not argument, and she nore it is used by the press as convenient substitute for caim and reasonable discussion, so leng will the press, and the press alone, be answerable for the very ignorance it so loudly condemns. "Brutal, coarse, barbarous, ignorant, gross, fanatical" are words constantly fung at the head of all who disagree with certain political sentiments, and as long as no better arg Napoleon, "Let us not wash our dirty linen in public."

If there are abuses, why trumpet them forth so blaringly? If there are unfortunate rivairies between nationalities that have hardly had time yet to amalgamate, why blow the bellows so fiercely instead of applying the hose? As to the unhappy war, "let the dead past bury its dead;" and as to journalism, let it be the teacher of the multitude, gentlemanlike and patriotic, sensible and American. A great nation has ever been welded out of different races and different opinions, but it required the hand of religion and the restraints of reason so to weld it. He who scoffs at the Irishman's religion loses his hold over the only means of conciliating him; he who appeals to a German's slow jealousy rouses the spirit which, dormant, becomes steadiness, but, waked up, may turn to inconvenient doggedness in the future. He who is wise and loves his country will keep moderation in view during these troublous election times. He who only loves his party will sow discord, of which he does not see the end, and will set in motion the wheels of a machine that he may be unable to stop when its impetus shall have become his danger.

Suppression of Religious Orders in Italy.

The letter of the Holy Father to Cardinal Anto-nelli on the suppression of the religious houses self, has awakened a fresh interest in the safety and the sanctity of these cherished institutions. houses which have been recently suppressed and desecrated, and solicits the attention of its readers to the fact that the outrage has been aggravated by turning a number of them into the purposes of a barrack:-

barrack:—

Name of Convent.

St. Mary, at the Minerva,
belonging to the Dominicans.

St. Augustine, belonging
to the Augustinians.

The Holy Apostles, belonging to the Minor
Conventuals.

St. Sylvester, in the Quiri
nal, belonging to the
Priests of the Missions.

St. Mary, in Vallicella,
belonging to the Oratorians.

St. Andrew della Valle.

Stamp on the purposes of
Ministry of Finance.

Ministry of Marine.

Military Train.

Civil and Criminal Tribunas.

st. Mary, in vanceus, belonging to the Orations.

St. Andrew delia Valle, belonging to the Theatine Fathers.

St. Andrew delia Valle, belonging to the Jesuits.

St. Grandauti Fathers.

St. Barvelle Fathers.

Military magazine.

Barrack of the Police of Servite Fathers.

Military magazine.

Barrack.

Military magazine.

Barrack.

Military magazine.

Barrack.

Military magazine.

Military train.

St. Francis a Ripa, belonging to the Benedictines.

St. Francis a Ripa, belonging to the Fathers Minor.

Ara Cœli, belonging to the Fathers of Charrense.

St. Mary of Angels, belonging to the Fathers Minor of Strict Observance.

St. Andrew delie Fratte, belonging to the Fathers of Charrense.

St. Andrew delie Fratte, belonging to the Fathers Minor of St. Francis de Paul.

Josus and Mary on the Abarrack.

cis de Paul.
Jesus and Mary on the
Cross, belonging to the
Barefooted Augustini-

Jesus and Mary on the Cross, belonging to the Barefooted Augustinians.

St. Mary in Transpontina, belonging to the Carmelites.

Santa Croce in Gerusaleme, belonging to the Cistercians.

St. Mary Magdelene, belonging to the Infirmatian Fathers.

St. Mary Magdelene, belonging to the Infirmatian Fathers.

St. Vicent and Anastasius at Trevi Fountain, belonging to the Urder of St. Clare.

St. Martha of the Nuns. Oblates of St. Prances of Rome at Tor de Specchi.

St. Dominick and St. Sixtus, belonging to the Dominicans.

St. Catherine, belonging to the Dominicans.

St. Bernardine de Sienna, belonging to the Franciscan Nuns.

Infant Saviour at St. Mary Major's, belonging to the Ursulines.

St. Ursula on the Corso, belonging to the Ursulines.

St. Norbert, Oblates of Brignola.

St. Andrew, on the Quirinal, Noviciate of the Carmelites.

St. Mary Magdelene de Carmelites.

St. Mary Magdelene de Pazzi, belonging to the Nuns of St. Barbara.

St. Anthony and Mary Major, belonging to the Carmelites.

Ministerial Mevements, Changes, &c.

METHODIST.

Ministerial Movements, Changes, &c.

Ministerial Movements, Changes, &c.

METHOUIST.

The Rev. W. E. Perry, who was severely injured a couple of weeks ago while removing a cottage at Pittman Grove camp ground, is reported recovering, but very slowly. It will be several weeks befere he will be able to resume work in his district. Rev. David Copeland, M.A., President of the Pemale College, Hillsborough, O., has been elected Principal of the Wyoming Conference Seminary at Kingston, Pa., to fill the vacancy caused by the resignation of Dr. Nelson, now Book Agent at New York. Rev. Dr. Dashiell, secretary of the Methodist Episcopal Missionary Society, has removed his residence from Carlisle, Pa., to Roseville, Newark, N. J. Rev. J. B. Shearer, of Camillus, Central New York Conference, has been granted leave of absence from his charge till April on account of ill health. Hedding Methodist Episcopal church, Elmira, N. Y., have given to Rev. J. Alabaster, their pastor, a six weeks' leave of absence, and he expects to pass it at the White Mountains and on a trip to the Thousand islands. Hamline Methodist Episcopal church, Washington, D. C., are building a new house of worship for themselves there. Camp meetings are to be held during the current week at Delaware Water Gap, Sing Sing, Pittman Grove (N. J.), Merrick, L. I. Crisdell Station, Landisville, Pa., and Bainsborough, N. J. A new Methodist Episcopal church will be dedicated at Glasco, N. Y., to-day. The venerable Lovick Pierce, D. D. (Methodist Episcopal church will be dedicated at Glasco, N. Y., to-day. The venerable Lovick Pierce D. D. (Methodist Episcopal church will be dedicated at Glasco, W. Y., to-day. The venerable Lovick Pierce, D. D. (Methodist Episcopal church will be dedicated at Glasco, N. Y., to-day. The venerable Lovick Pierce, D. D. (Methodist Episcopal church will be dedicated at Glasco, N. Y., to-day. The venerable Lovick Pierce, D. D. (Methodist Episcopal church will be dedicated at Glasco, N. Y., to-day. The venerable Lovick Pierce, D. D. (Methodist Episcopal church will be dedicated

There is no such enterprise on foot, and the business is an unmitigated swindie all through. The voncrable Henry Boehm, now in his ninety-eighth year, has been very in the control of the first of the state of the

sion in Bulgaria, has accepted a professorship in the American College at Constantinople, at Roumell-Hissar.

BAPTIST.

The Rev. Jabez Burns, D. D., of London, is travelling in Nebraska. In his last letter to the Raptist Union of this city he prays that the old fortresses of sectarian isolation may be broken down, and the true and visible union of all believers be hastened. Between 1851 and 1870 2,401 "licensed chapels" of the Established Church (England) have disappeared, while not a single Dissenting chapel has fallen into Episcopal hands. The presumption is that Dissenters have swallowed up the "licensed chapels." The Lake avenue church, Rochester, N. Y., Dr. Nesbit, pastor, was organized about fitcen months ago, with 130 members; it now numbers 204. Contributions for the year 45,600. The Indiana Baptists have met with encouraging success in their efforts to raise money for Franklin College. A sufficient amount has been raised to enable them to buy in the property and resume instructions. Rooms have been engaged in the Fifth Avenue Hotel, New York, for the Rev. Hugh Stowell Brown, the celebrated Liverpool Baptist preacher, who is expected to arrive here in ved or twelve days. The Bay Mr. Gundy has resigned the pastorate of the Baptist church in Waterford, Mich., on account of ill health, and returned to his home in St. Thomas, Ontario. Porty members of the West Firey-third street Baptist church, Pifty-first street, New York. Rev. M. T. Lamb has resigned his charge in Amboy, Ill., and is preaching for the present at Clinton, Iowa. The Baptists have recently organized a church at Midway, Ky., and are arranging to build a house of worship there during the coming fall. Pour thousand dollars have been subscribed. Rev. Frank Ellis has resigned at Lawrence, Kansas, having accepted a call from the Central Baptist church, Kansas City, Mo. The church at Cave-in-Nova. Heavilson Baptist church, Hu, which was organized twelve months ago, with thirteen members, has now a membership of seventy-elight. Rev. W. W. Lins, of N how a membership of seventy-eight. Rev. W. Wilkins, of New York, has accepted a unanimous call to the Pavilion Baptist church, Ill., and entered upon his work. Rev. R. M. Nott, recently pastor of the First church at Aurora, Ill., has returned to the East, having accepted a call to a church near Boston. Baptist mis sions among the Chickasaw and Choctaw Indians meet with gratifying success. According to the official report the Choctaws number 17,000, and have forty-eight public schools, with an annual school fund of \$26,500. Two-thirds read and write the Choctaw language, and one-third speak English in addition. They cultivate about thirty thousand acres of land. The Chickasaws number about five thousand five hundred, and have eleven public schools. The Shawmut avenue Baptist church, Boston, has purchased a lot adjacent to the church for \$1,500, giving them in all a lot over one hundred feet square, on which to erect a church building. The Second Baptist church of St. Louis has just purchased a lot for church edifice and parsonage, at a cost of \$30,000. The Baptist church at Cambridgeport, Masa, formerly Dr. Mason's, has called Rev. George A. Peltz, of Philadelphia. The Union Temple church is repairing its place of worship. Its popular pastor, Dr. Fulton, is spending his vecation at Petersham, among the Green Mountains.

called Rev. George A. Peltz, of Philadelphia. The Union Temple church is repairing its place of worship. Its popular pastor, Dr. Fulton, is spending his vacation at Petersham, among the Green Mountains.

RISCOPALIAN.

As an instance of caste and ritualism running mad, Church and State cites the case of a priest who was greatly offended because a newly ordained deacon recently took the "Gospel side of the altar" instead of "the Epistle side" to read the prayers prescribed. The priest acknowledged that there was no rubric to guide them in the matter, but it was the common practice of the Church to enable the congregations to distinguish who was priest and who deacon. The diocese of Indiana has twenty-six parishes and thirty-six clergy canonically resident, including two Bishops. It has 2,804 communicants, 3,936 Sunday scholars and teachers, and property valued at \$531,403. The contributions of the churches for the ecclesiastical year just closed amount to \$73,926 73. Bishop Vinton, of Winchester, England, has inhibited fev. Bichárd Wilkins, of Swammore, Ryde, Isle of Wight, from performing any duty in his diocese, because the reverend ritualist, at a recent week day service in his church, unrolled a white stole and kissed a jewelled cross on the back of it, and then, placing it round his neck, turned toward the congregation and marked the sign of the cross on his forehead and breast. The Bishop considered such livegal and childish trifling entirely at variance with his position as a Church of England, and especially of thas diocese, Had his diocese ever forbade the use of the stole, or of the practice complained of, Mr. Wilkins acknowledged perferming the acts complained of, but justified them on the ground that the acts were merely symbolical of his cheerfulness in wearing the yoke of Christ, and that the proceeding is a very common one among clergymen of the Church of England, and especially of thas diocese, Had his diocese ever forbade the use of the stole, or of the grant had been an advantable of the sto

in Cologue some time next month. Schenck, D. D., recently inaugurated States and the services, under the aus Brooklyn Young Men's Christian Associort is being made to re-establish chaplaincy at Warnaw, which has ceasince 1852.

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